Thus in the duality of pleasure and pain, we have seen that pain is a contrary effect of the one delight of existence resulting from the weakness of the recipient, his inability to assimilate the force that meets him, his incapacity to bear the touch of delight that would otherwise be felt in it; it is a perverse reaction of Consciousness to Ananda, not itself a fundamental opposite of Ananda: this is shown by the significant fact that pain can pass into pleasure and pleasure into pain and both resolve into the original Ananda. So too every form of weakness is really a particular working of the one divine Will-Force or the one Cosmic Energy; weakness in that Force means its power to hold back, measure, relate in a particular way its action of Force; incapacity or weakness is the Self's withholding of its force-completeness or an insufficient reaction of Force, not its fundamental opposite. If this is so, then also it may be, and should be in the nature of things, that what we call Ignorance is not really anything else than a power of the one divine Knowledge-Will or Maya; it is the capacity of the One Consciousness similarly to regulate, to hold back, measure, relate in a particular way the

action of its Knowledge. Knowledge and Ignorance
will then be, not two irreconcilable principles, one
creative of world-existence, the other intolerant
and destructive of it, but two co-existent powers
both present in the universe itself, diversely opera-
ting in the conduct of its processes but one in their
essence and able to pass by a natural transmutation